Mr. Hepworth's Return to Steinway Hall.

Frothingham Discourses on the Serpent, the Tempter and the Deliverer.

Beecher and the Chimera of Human Perfection.

The Festival of the Holy Rosary Commemorated at the Catholic Churches.

ALL SOULS CHUROH.

God's Ways Not Our Ways-Misfortune, and How It Should Be Accepted-Sermon by Dr. Bellows.

The attendance at Dr. Bellows' church vesterday was very large, and the music, as usual, fine. The sermon was preached by Dr. Bellows, who chose for his text the words found in the fourteenth chapter, ninth verse, of St. John-"He that hath seen me hath seen the Father. Why say ye, then, Show us the Fathers!

These words in the Gospel of St. John, beloved brethren, clearly show us that through Christ done can we reach the Father. If we wish to know the Father we must approach Him through the Son, whom He has sent to instruct and bring us to Him. Consequently, those who do not seek and Christ cannot and do not know God, the Father and Son are one and inseparable. Natural religion teaches that a God. a Supreme Being, lives and watches over the destinies of man and of the world. This belief was held in the olden times; the ancients believed in Jove and approached him as father of men, the earth, of things and their attributes, and in so doing acknowledged him as the infinite creator and

Jove was merely a figure of our God, who at that Jove was merely a figure of our God, who at that time had been aimost forgotten, but whose fame had lived in indistinct legend. Christ was sent to instruct the world as to the real God, whom the wicked and simul world had forgotten. This God that was to be revealed had ways that were not their ways, but still were all for the best. He was a God that we were all to look up to and adore and admire as "Our Father." We are His children, and although He does not grant us all we ask for, yet He has our good in view, and withholds what we ask for because it would not benefit us in a spiritual way. For instance, if we were anxious to become rich, and lie knew that the acquisition of such riches would endanger our salvation, He would not grant our desires, for the reason that He has spread before Him the book of the furure and sees that we should be ruined. And although our desires are not answered, we do not think God hard or unjust no more than we do our natural fathers when they refuse to gratify our, fittle whims and fancies.

In many cases the refusal of our parents to grant our wishes increases our confidence in them and makes us love them all the more, especially when we see our brothers who have no wish ungratified, and who in a spiritual sense, and offices in a worldly sense, are worse off than ourselves. Poverty is a purifier, as wee see every day; men who have money plenty can gratify all their desires, legitimate or otherwise, whereas the poor man must make a virtue of necessity and curb his appetites and desires.

When God chastises us or visits us with sickness, time had been almost forgotten, but whose fame

must make a virtue of necessity and curb his appetites and desires.

When God chastises us or visits us with sickness, death or other mistortune we should not think that he has done so without cause. No! for if we examine ourselves we shall plainly see that his chastisement is just and that we have brought it on ourselves by some neglect of duty or flagrant disregard for his precepts, which should be the sample by which to model our lives. When our parents chastised us we might for the time feel that we were injured, but when we looked the affair over we could not help seeing that they were justified and that we were in the wrong and that the punishment was inflicted for our good and accept it as such. So it is also with God's chastisement; it is intended for our good, and as Christians and followers of Christ we should accept it as a benefit, not as a curse—as a kindness rather than a cruelty.

# FOURTH UNIVERSALIST CHURCH.

Dr. Chapin on Love as the Essence and

Dr. E. H. Chapin preached at his church, corner of Fifth avenue and Forty-fifth street, yesterday morning to a large and fashionable congregation. He chose as his text the thirty-fifth verse of the sixth chapter of Luke :- "But love ye your enemies and do good, and lend, hoping for nothing again and your reward shall be great and ve shall be the children of the Highest, for he is kind unto the unthankful and to the evil." Human nature, said the reverend gentleman, is the meeting point of two different tendencies of life. One is the lower, baser motive that looks not beyond the earth; the other ts the spiritual nature, which looks higher and hopes better. Man is a class of being not mineral, not vegetable and not even all animal. There are evidences throughout his existence of his superior natural position in the sight of the Creator. The standard and condition of the Highest life are found in the fact that man is made in the image of his Maker, and that he is but little below the angels. The statement here, "Ye shall be children of the Highest," bears a peculiar significance. All men are, in a cervain sense, the children of the Highest, bears a peculiar significance. All men are, in a cervain sense, the children of the Highest, but the children. Even in their meanest condition—whether they know God or not, prodigals and outcasts—men for whom nobody cares and who care not for themselves—all are made its the image of Got, and all are the recipients in some way of the unbounded love which God hestows upon his children. In his expression regarding this love for all men Christ has penetrated the very core of the moral code. It is easy enough to give to those from whom you expect to receive—it is easy enough to be kind to those who are kind to you. But Christ has said, "Love your enemies. Hess time that curse you; do good to them that hate you." It is one of the most beautiful circumstances of Christ's mission upon earth that he did not put himself in antagorism to the old Jewish system then prevailing. He did not oppose the Jewish Code, he advanced beyond it. He did not conten Himself with the law "Thou shall do no murder," He went beyond that, and said, "Whosever is angry with his brother has marder in his heart, the improved upon all the legal counts of the old Jewish shall and the legal counts of the old Jewish laws, amending rather than abrogating; and this very faci, my heacers, is further proof of the authenticity of His mission. In no organization of men for any public purpose is silvers. There may be errors, mistakes and some evil, but there is always some good, even if it be merely than a form of the old which laws and one to harm. Do we not know many men among our own friends who are just lik not vegetable and not even all animal. There are evidences throughout his existence of his superior natural position in the sight of the Creator.

RELIGIOUS.

au goes well. But when the day is dark, when the biasted ears of his prosperity we strewn about him, mildewed and huskless, then too often man frets at the disponsation of Heaven, and companies of his lot as though he expected God to turn the axis of the earth on that. He begins to doubt the wisdom of morality. Honesty is the best policy so long as it is policy to be honest. His fellow men are a craving, ungrateful, mean pack. And then in the Pulpits of the City and Suburbs.

CHRISTIANITY AND CROWDED CHURCHES.

CHURCH OF THE MESSIAN COUNTY OF THE MESSIAN CHURCH OF THE MESSIAN C

#### CHURCH OF THE MESSIAH.

Dr. Farley, of Brooklyn, on Communion The attendance at the Church of the Messiah, corner of Park avenue and Thirty-fourth street, was at yesterday morning's services, as usual large and fashionable. Rev. F. A. Farley, D. D., of Brooklyn, occupied the pulpit. It being Communion Sunday the subject of his sermon was "Con munion," as based upon John vi., 63:—"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." I propose, he began, to take the text from its immediate connection, and to use it as expressing an important truth bearing on the occasion. The words state a general principle upon

which the and of all the religious ordinances may be tested. We often hear that the Lord's Supper does not deserve the prominence it holds; for if it did it would exert a more obvious and positive influence than it

We often hear that the Lord's Supper does not deservs the prominence it holds; for it it did it would exert a more obvious and positive influence than it now does. There is an intrinsic difficulty in thus splitting up the religious character and attainments of individual disciples and attributing to one or another special cause this or that trait or quality. One thing seems abundantly clear, at all events: that, exposed as we are continually to such a variety of temptations, we can hardly have too many safeguards. From within and without, openly and in disguise, the tempter assails us. The soul well needs a goodly armor. No doubt the question should be considered by all, in what does the value of the Lora's Supper consist? Not in its outward pomp and ceremony. No; it is the essential that lies beneath, and, could we but see it, which demands the soul's chief attention and deserves its profound regard.

THE FORM, AS CHEIST ESTABLISHED IT. is, nevertheless, most beautiful and fit. Universality was as necessary as perpetuity. Well and wisely did file see that by asking His disciples, everywhere and to the end of time, simply to "do this"—this one, in itself, little, very little act—but ever and always to do it in remembrance of Himself, He should lay the foundations of a far more enduring, far more expressive, far more universal than any other. Ages have passed; empires have risen, flourished and fallen; generation on generation of men have lived and died; the Church of Christ, then represented by a small band of simpleminded, timid disciples, now rules continents, leads the van in the march of human growth and civilization, and to this hour that little act, that simple ceremonial in which we take part to-day, has kept, and is destined still to keep, fresh in the minds of increasing millions, their blessed Saviour, their ascended and glorified Lord.

Evertything which is reservant.

Evertything which is reservant.

Evertything which is reservant. It is the spirit has quickenth." But what is the spirit und meaning

# TWENTY-SEVENTH STREET METHODIST

Sermon by Bishop Harris-The Necessity for Regularity in Church Attendance. The Rev. Bishop Harris preached yesterday morning in the Methodist church in Twenty-seventh street, situated between Second and Third aveones. The gist of his sermon was as follows :- He regretted the mistake which many ministers of the Gospel make in endeavoring to make themselves "popular" and gather

"A CROWDED CONGREGATION." rather than endeavoring to wean from the lowest depths of the people those who had gone astray from the fold. A ministry of mere talent and eloquence is of but little use and is utterly futile unless it possesses stamina and perseverance. dess it possesses stamina and perseverance. A church in any community, rich or poor, is a power. It has an influence over all, whether right-minded or evil-disposed. There is a belief existing in the minds of many heads of maniles that if they send their children to Sabbath school they are attending to their parental duties properly; but home instruction and clever introduction into the

to their parental duties properly; but home instruction and clever introduction into the QUAINT MYSTERIES of religion are also necessary. It is also incumbent upon members of the Church to attend divine worship regularly, and not only as occasion suits convenience. Perhaps the exhortation missed by nonattendance is the very one which would strike nearest home to the heart of the sceptical or doubting man. Thomas a Didymus lost much or his prestige by his unbelief, and vaciliation in religion was most strongly to be condemned. The reverend preacher would rather have few in a congregation—persons who would appear at Christy's Altara
on Sunday, whether the weather was sunsbiny and fair or stormy and dull—who were true to their faith as the needle to the pole—than a regiment of irregular devotees. In conclusion, the Bishop referred in most eloquent language to the mission of Christ upon earth, and earnestly exhorted his listeners to support by their gifts the Church of which Christ was the originator and through which we might alone hope to acquire everlasting salvation.

# ST. ROSE OF LIMA.

Sermon by The Reverend Father Rogers on The Unity of Catholicity in Faith and Government-By What Marks the True Church Is Determined-Holiness; Universality and Apostolicity its Chief Characteristics.

The neat and imposing church of St. Rose of Lima, in Cannon street, was densely crowded yesterday, at the half-past ten o'clock mass. The occasion was one in which the parishioners were exceedingly interested and it must be said they gave evident manifestation of their earnestness by the large numbers in which they congregated. The mass of the Sunday was celebrated by Rev. Father Daly, attended by ten accivies. organist and choir performed their part with unobjectionable skill. The great feature of the day, however, was the sermon preached by the

REV. FATHER ROGERS, of Brighton, Mass., who showed very great ora-torical power throughout his whole discourse and gave strong evidence of more than ordinary ability. The reverend preacher, after reading the appointed gospel of the Sunday, chose his text from St. Matthew xvi., 17:-"Thou art Peter and upon this rock I will build my Church, and behold I am with you all days even unto the consummation of

THE TRUE CHURCH, said the reverend gentleman, is one, is holy, is catholic and is apostolic, and if any Church be catholic and is apostolic, and if any Church be without those characteristics it cannot be the true one. The Roman Catholic Church bears those distinguishing features most prominently. Its unity in faith and government is an incontrovertible fact which has not failed to elicit the highest admiration and warmest eulogies even from its most bitter assailants. The mysterious band which keeps all its members united under the sacred shadow of the self-same religious worship in all parts of the globe is one of the grandest characteristics of its existence. Everywhere a Catholic feels at home—everywhere the help sacrifice is offered he kneeds before the altar of his faith with the same devotion, reverence, confidence and love.

the aitar of his faith with the same devotion, reverence, confidence and love.

THE UNITY OF THE CATHOLIC CHURCH in its government is no less admirable. It is, as it were, one sacred kingdom, where submission to authority is never wanting—where all look up to one head and see in him the true representative of Jesus Christ. Through him it defines, appoints and anathematizes, while all good Catholics bow in meek submission to its decisions. What union could be more obvious than this. This surely is an indissoluble unity, and the secret of that strength, which has siways peacefully abided with

the Church during the past 1,900 years, and preserved unbroken that golden chain of charity which has always marked her career. From the one common centre her army of missionaries are marsialied, and no matter where they go, whether so-journing among the Indians of the prairie or eking out a saintly existence in some desert wild or snow bound clime, their souls are aspiring after heavenly things, while their hearts are fixed on the successor of Peter. The reverend gentleman went on showing the holimess and universality of the Church to advantage, and pointing out they striking incidents in connection with 1 ways striking incidents in connection with 1 ways striking incidents in connection with 1 ways meet. As the Church was in the days of the Lystles to it is to-day. What her ministers the saught and advocated the same truths are still propounded. The Church has suffered no change, no variations in her doctrines yet still retains her youth, her freshness and her vigor. She cannot err because the spirit of truth is with her and will abide with her for ever. Father logers concluded his discourse by a beautiful apostrophe to the Church, its Apostles and its founder. The reverend gentleman will lecture in the Cooper Institute on Friday evening next, the lith instant, when he will, no doubt, meet with a most flattering reception.

### ST. STEPHEN'S OHUROH.

Mozart's "Twelfth Mass" was sung by the choir of this church yesterday morning at the high mass. The mass is a long one and, being sung by the ordinary choir, taxed the singers to the utmost. Mr f an orchestra, without which this famous mas cannot be heard in all its grandeur. Miss Howson, the soprano, and Miss Munter, the contralto, in the solos that feit to each, sung up to their average, and that is saying much. In the afternoon Nint's "Vespers" were sung, Frazi's "Salve Regina" and Corani's "Tantum Ergo" being features especially

fine.

The high mass was celebrated by the Rev. Father McCready. After the first Gospel a sermon was preached from the Gospel of the day by the Rev. Father Dursche, of Baitimore. This elergyman also preached in the afternoon at the laying of the corner stone, by the Rev. Dr. McGlynn, of a new German church at Melrose, Morrisanie, where the Rev. Father Stumpe, recently of St. Stephen's, is pastor.

### HEPWORTH AT STEINWAY HALL.

A Large and Fashionable Congregation-The Paster Welcomed Home-A New Style of Religion-The Duties of Christians Irrespective of Sect-The Early Church and the Modern World-A Profound Prayer and an Unorthodox Sermon.

The Summer solstice having passed the Rev. leorge Hepworth again appeared to minister to the wants of his parishioners vesterday at Steinway Hall. The congregation of which Mr. Hepworth is the shepherd have rented Steinway Hall until the ist of January, when they will take possession of their new edifice, which is now being built for them at Forty-fifth street and Madison avenue. About two thousand persons were present, of all sects and denominations, with a large preponderance of the fair sex. The services were opened by a fer vent prayer from Mr. Hepworth, followed by a hymn which was sung by all present. Then Mr. Hepworth spoke as follows, taking for his text the 10th chapter and 18th verse of St. Matthew, as

Behold! I send you forth a sheep in the midst of

Behold! I send you forth a sheep is the midst of wolves. Be ye therefore wise as serpents and harmless as doves.

But beware of men, for they will deliver you up to the councils, and they will scourage you in their synagogues. He said:—Jesus always talketh in metaphors and His digures always were chosen with singular aptness and were always neculiarly effective, and in none more so than in the one chosen for this text. Under this metaphor lies a great truth—the metaphor of the wolf and the lamb. He came not to yield, but to conquer; to subjugate Principalities and Fowers. He came to put His own spirit into everything we were to do and say. In this metaphor of the wolf and lamb you would think that the poor, simple lamb would lose. The world is great, and coarse in fibre; a giant in body and wolfsh in spirit; on the part of the world there is avarice and baseness; it comes to your door with the buts of its muskets and the points of its bayonets and attempts to batter it down. The Gospel truth comes and knocks gently at your door, and leaves its teachings and its benedictions behind in a spirit of prayer and meekness. It is David against Goliath again—David with his sling and Goliath with his beam. And yet these five pebbles will bear more power than the weaver's beam of the giant. Armies have come and gone, monuments have risen and have decayed, and thrones and Empires have spoken their words and passed away. The simple truth which was lit in Jerusalem has irradiated the world, making man better and purer and more ennobled. In the early Christian Church self-sacrifice was predominant. Worldly comfort, wives and children and kindred, everything that the Christian possessed had to give way to the service of Jesus. On one side the vast Roman world, with its teeming populaces, burning with harted of the Caristians. On one side the vast Roman world, with its teeming populaces, burning with the immense concourse of pittiess people looking down on the sands, their bosoms filled with hatred of the Nazarene. The lion com done. Now we Christians are not founded on that stone. We want work, earnest and energetic work, with consecrated hands and spirits. The true Church of Christ to-day does not consist of good music, of a fashionable congregation with nice gilded prayerbooks, of a popular preacher and a costly and beautiful edifice in which to worship. I think God looks down with anger upon such a Church. It is a dreadful mistake. Wherever there is a body of men and women who worship the Lord Jesus with humble spirit and fervent prayer, whether in barn or stable, my brethren, there is the true working church. The eloquent preacher concluded by additional control of the control church. The eloquent preacher concluded by advocating missionary effort.

Mr. Hepworth stated that on next Sunday they

would probably commence the work of their new sunday school in the vicinity of their new church with competent teachers and a good superin-tendent. The congregation was then dismissed with the singing of a hymn and the benediction.

# LYRIC HALL.

Evil an Instrument of God-The Serpent, the Tempter and the Deliverer-Sermon by O. B. Frothingham.

Lyric Hall, on Sixth avenue, between Forty-first and Forty-second streets, was yesterday morning filled by a large and an attentive congregation After the usual prefatory exercises of prayer, reading the Scriptures and singing-the latter of which was particularly fine-were concluded Rev. O. B. Frothingham, the officiating pastor, commenced his sermon, his subject being:-"The Soul of Good in Things Evil." When God had made the world, he began, He said, "It is good," Here is a confession that the soul of goodness was the soul of the world. Men did not think of satan un til they felt something satanic. The world, as they til they felt something satanic. The world, as they understood it, was good. Evil was but an instrument in the hands of God. It was for discipline. Nothing was so decidedly bad but the Hebrews thought it was from his administrating. He hardens Pharaoh's heart that Moses may lead the Israellies out of Egypt. This was the simple faith of the people; but as soon as the scene of existence became widened the problem became more complicated. For about three thousand years men have believed that there was some conflict between good and evil, but the good must finally conquer. This is as far as the majority of the men of Christendom have reached. But there has been growing a feeling that.

SIN IS A NONENTITY.

This is as far as the majority of the men of Christendom have reached. But there has been growing a feeling that.

Sin is a Nonentify,
but the shadow of goodness on the ground. This belief came from a philosophy that refused a divided omnipotence; from picty that saw evil work out good from the uprising of the human conscience. It came in a thousand ways and from a thousand sources. Shakspeare says, through one of his characters, "We may gather honey from the weed, and make a moral of the devil himself." Sweet are the uses of adversity." This faith is in the best of human hearts. The soul of GOODNESS IS IN EVIL.

The symbol of life and of wisdom is the serpent. It is the symbol of life and of death, and its promises in the Garden of Eden are fulfilled. Eden was lost, but Jerusalem was found. The tempter was the deliverer. Theodore Parker says that the progress of humanity is marked by crimes. He meant not the crimes of the lower classes; he meant the crimes of a Cromwell, of a Hampden, of a Washington. One of the crying sins is the human sacrifice. It has cost hundreds of thousands of human lives. It banished the Moors from Spain and the Huguenots from France. They took the priest, virgin and the most godly man. It was a privilege. With prayer and music and incantation they sacrificed their brothers. Was there not in this a spirit of good? And look at the persecution—no longer the torch and the burning pyre, but siander and THE COLD SHOULDER.

It is an evit that will last a thousand years yet, and will curse mankind as long as it lasts. When Philip II. drove the Moors from Spain he did not hate them. After further illustrating this part of his discourse, the speaker proceeded to ask if there were any greater evii than woman's disenfranchised condition. It is, he declared, a national and a social evil. It arrests the development of thousands of earnest souls. The son feels that the mother is not all she could be; the husband feels that his wife is not all she

could be. The State feels that it has not the care ful forethought of its thoughtful daughters.

## RELIGION IN BROOKLYN.

Brother Beecher's Ungeometrical Belief that in Faith the Half is Equal to the Whole-Talmage's Advice to Doctors-Father Kiely's Story of the Rosary.

PLYMOUTH OHUROH.

Loving Kindness and Morey-Christ Accepting Half-Faiths, Half-Cries and Half-Prayers-The Chimera of Human Perfection Again-Belief the Precedent Condition of Miracles-Sermon by Henry Ward Beether.

Mr. Beecher preached his second morning sermon since his return yesterday, and from the text of St. Mark, ix., 24:-"Lord, I believe; help thou my unbellef." He commenced by saying that Mark in his Gospel gave more striking pictures than any other evangelist. It was by the use of single and strong words that his scenes started forth in their minutest details. He was evidently an eye witness of the facts which he records. The scene in question was misute not merely in regard to outwardness, but the passage has the to outwardness, but the passage has the same sharp discrimination of details in respect to the inward state of man. The disciples had been overmastered in the chaos of demoniac possession. The victim was a mere child, who had from birth been subjected to this evil. The father seemed to have been a man of strong affection. When the Saviour comes he appears to Him, identifying himself with the boy, for he says:—"If thou caust do anything, help us, being moved of compassion towards us."

FATH THE PRECEDENT OF THE MEAGLE.

self with the boy, for he says:—'If thou canet do anything, help us, being moved of compassion towards us."

FAFH THE PRECEDENT OF THE MIRACLE.

It was not true that the Sayfour was accustomed to work miracles for the purpose of exciting faith; His motives were those of benevolence and humanity; and indeed faith was demanded as a condition precedent to the success of the miracles. He did not intend to teach men by the spirit of wonder, but He demanded that there should be belief. "All things are possible to him that believes." In throes of pain the father bursts out, just in the agony of suspense, "Lord, I believe; help thou my unbellef." There was no doubt that he did believe in a certain way; he knew that the curing of the child depended upon a certain state of mind. He said, "I believe," but he would have said so whether it were true or not. There was at the moment that invincible earnestness of purpose to press the Master ouward in the miracle that whatever was necessary he proposed to have or to fulfill. At this time he hoped that his belief was not insincere. He wanted to believe; he half believe; and so, prompted by this impulse, he added the chause, "Help thou my unbellef." The lesson of this cpisode in the life of Christ was that although there was a high standard for man to alm at, yet He did not reuse help and encouragement nor cast him off because he was not perfect and had not reached that standard.

THE IDRAL OF CHARACTER AND MANHOOD.

There was nothing throughout the New Testament more grand or imagination-satisfying than that limning of character towards which we are to strive with all our might; there is no lowering at all of the standard in the New Testament, although

There was nothing throughout the New Testament more grand or imagination-satisfying than that limning of character towards which we are to strive with all our might; there is no lowering at all of the standard in the New Testament, although there is a lenience shown towards those who fail to attain it. It is the ideal of manhood and character; but God's sympathy and plty for sinners was great if they strove to obey His commands; and although they did not succeed and men, though imperiect, needed not to hesitate to go to Him for help. They should not be deterred from praying and seeking Divine assistance, if your physician had warned you to beware of luxuries, and the temptations of the table were too strong, would you not go to him again for fresh help and advice? Jesus so administers His love as to succor those who ask Him for help, to cheer those won grieve for past sh and to comfort those who are now only half way right.

THE LENIENCY OF GOD.

Mr. Beecher closed with an exhortation to those different classes who needed the Master's help for their unbellef—those who believed they were once Christians, but had fallen back into the old way, discouraged with but a half formed purpose, and who looked wistfully at the right path and wished that they were once more truly consistent Christians. God would accept their half-faith, their half-wish if they would only go to Him.

Acceptance of Half-bellefs and Half-prayers. There was another classe who were under great trial; whose lot was darkened, it might be, by suffering or excessive sorrow, the effect of which had been to throw them into an unsettled state of doubt and despair. Jesus was ready to help them, and the more so because they were in this sad and unfortunate condition of mind. There was no such thing as perfection; men must go through life and the portals of death partly imperfect. If they walked in the right spirit they would receive eacouragement indeed. God listened to half-cries, heard half-faiths, succored half-beliefs, and took men, who were even but

# TALMAGE'S TABERNACLE.

The Efficacy of Prayer-A Remarkable Challenge from Across the Water-The Pastor's Sarcasm-The Queerest Hospital on Record-Prayer a Dead Failure in the World's Opinion and God a Cast Iron Monarch-Advice to Doctors. There was the usual rush to the Tabernacle yes-

terday morning. The pastor was in rather a sarcastic humor in the opening portion of his discourse, and several times provoked his audience to laughter by his hits at some of the follies of the times. His sermon was founded upon the story of the healing of King Hezekiah, in the Second Book Mr. Talmage said:-Luxurious living is not

healthy. The second generation of kings, queens,

the healing of King Hezekiah, in the Second Book of Kings.

Mr. Talmage said:—Luxurious living is not healthy. The second generation of kings, queens, lords and princes is apt to be brainless and invalid. Royal blood is generally scroiulous. The Lord told King Hezekiah he must die, but he didn't want to die. He turned his face to the wall so that his prayer would not be interrupted, and cried to God for his life. God heard his prayer and answered it, saying, "Behold, I will heal thee." But there was a human instrumentality to be employed. Prayer and God, accompanied by this human instrumentality, cured the King. In this age of discovery, when

MEN KNOW SO MUCH IT KILLS THEM, and write so wisely it almost kills us, it has been found that prayer is a dead failure. There is no use of praying for rain in the time of drought; the "weather probabilities" in the morning paper will decide the question, rain or no rain, and the whole nation in prayer would not bring down a single drop. If sickness comes to your household it will depend entirely upon ventilation, good diet and the doctor's skull as to whether your child will get well or not. Referring to Tyndal's text Mr. Talmage said:—Well, it is the most condescending thing in human philosophy I ever heard of. The Lerd Almighty has an opportunity of winning the confidence of such men as Professor Tyndali and Francis Galton. But that experiment will nover be made, for the reason, first, that you could not get a man to lie down in the prayerless ward of that hospital—not even the philosophers who made the proposal. If they were richit would be a man to lie down in the prayerless ward of that hospital—not even the philosophers who made the proposal. If they were richit would be a man to lie down in the prayer show his subjection that the prayer shat went up from Plymouth Rock and Independence Hail, and Gunter Hail and Gettysburg, have had something to do with the history of this people. You could not get a Scotchman to lie there, for he has a suspicion that they are not p

prayer I oring the lowe, own have to present you some checks this morning—blank
CHECKS ON THE BANK OF HEAVEN,
written with blood and signed by the hand wounded on the cross. Here is a blank check which, God says, I can give you, and you can fill it up with anything you want to. Will you test the Lord? I am giad the world has been challenged. I think it will evoke ten thousand experiences that would not

have otherwise been told. I commend you to that God to whom your parents dedicated you in in-fancy. Having heard you in days of prosperity, He will not reject your last petition when in the darkened room, after they have wiped the dew of death from your brow and the whole group of loved ones have kissed you goodby, and you have only strength to pray, "Lord Jesus, receive my spirit."

ST. JAMES' (R. O.) CATHEDRAL

Sermon by the Reverend Father Kiely-

The Institution of the Rosary. Yesterday the Catholic Church celebrated in her liturgical service the Festival of the Holy Rosary, a devotion which has been held in great esteem by the faithful of all nations. The commemoration did not after the ordinary character of the day's office, simply affecting its tone and sentiment in a special reference to the idea selected for this honor. At the church the sermon was preached by the Rev. Father Kiely, sermon was presched by the Rev. Father Kiely, who found his theme in the day's particular memory. Beginning with the institution of the festival, he recited the historical traditions which explain its foundation—viz., the special services rendered the Christian army at the Battle of Lepanto, in 1671, because of the recital of the rosary, when "Help of Christians" was added to the Litany, of Loretto, and the great success achieved by the Christian army at the slege of Belgrade through the same agency, after which Chement XI. set apart the first sunday in October in each year as the Festival of the Holy Rosary. The revorend preacher them sketched the origin of this devotion to the time of Dominic Gazmand in the twelith century, a hardy mountaineer of Castile, afterwards the famous St. Dominic, to whom, in a special revolation, it was communicated as a particular office which in its practice by the faithful would stem the tide of immorality and irreligion that was then overwhelming Southern Europe. The cloquent preacher at this stage of his discourse drew a graphic picture of the mission of St. Dominic among these wayward children of the Catholic Church, offering to them in the heads a symbol of a new devotion that would purify and enlighten them in the paths of faith and virtue. This closed the first part of his discourse, which was historical. The rost was moral, including a description of the particular character of the devotion or the rosary. The speaker drew attention to the three classes of mysteries commemorated in its recital—viz., the joyial, sorrowful and glorious mysteries; political out how completely they reflected man's file—joyial in his early days of innocence, sorrowful in his manhood's repentance and glorious in the prospect of eternal happiness. He likemed it likewise to a garland of flowers, of which the isaves represented the joyial mysteries and the blossoms the glorious mysteries and the blossoms the glorious mysteries and the blossoms he glorious mysteries and the blossom his enders the sor who found his theme in the day's particular memory. Beginning with the institution of the

#### THE GREAT NECK METHODIST CHURCH.

Gift of a Church and Parsonage to the Methodists by a New York Merchant-Interesting Dedicatory Exercises by Bishop Simpson. Yesterday was a day of jubilee among the Metho-

dists of Long Island, and especially to the residents of Great Neck and the surrounding villages. It appears that Mr. Joseph S. Spinney recently erected upon a commanding site a beautiful village church, furnished it with a bell and an organ, and built and furnished adjoining the church a commodious par sonage at a cost of twenty thousand dollars. Spinney also donated the sum of ten thousand dollars Spinney also donated the sum of ten thousand dollars to the church, the interest of which is to be devoted to the payment of the minister's salary. The edifice has just been finished, and the services of Bishop Simpson, the great gun of the denomination, were secured to dedicate it. A special train was run from Hunter's Point to accommodate those who wished to be present on the interesting occasion. The Methodist community of the adjoining villages of Whitestone and Flushing was largely represented, and the number of carriages and other vehicles which met our gaze at the close of the services forcibly reminded the spectator of a camp meeting, with a larger representation of the aristocratic element than is generally seen at such gatherings.

aristocratic element than is generally seen at such gatherings.

The dedicatory exercises were opened with a voinntary, which was well executed by two ladies and gentlemen; the ritual address was read by Rev. W. S. Studley, pastor of the Pacific street church in Brooklyn; the opening hymn by Rev. R. P. Christopher and the Scripture lessons by Rev. Dr. True and Rev. Mr. Bowditch. After the singing of another hymn, Bishop Simpson proceeded to preach, from Isalah ix., 13—'I will make the place of my feet glorious." After an introduction, the

and Rev. Mr. Bowditch. After the singing of another lymn, Bishop Simpson proceeded to preach, from Isalah Ix., 13—'I will make the place of my feet glorious.' After an introduction, the Bishop proceeded to say that God made the place of His feet glorious in the honor which He put upon houses of worship, and in discussing this point he dwelt upon the magnificence of the Jewish tabernacle and the taste which was displayed in these later days in the construction of houses of worship. They were the glory of the land, and no man in selecting a spot for a residence kept out of his estimate its distance from a place of worship. It was a remarkable fact that while sanctuaries seemed to be expensive and required great offerings from those that built them, yet their expensiveness never impoverishes those who engage in their erection. The lands that built houses of worship were the regions that controlled the treasures of the earta, and whenever they needed wealth god unovered the mines and furnished them with it in abundance.

The glory of the houses of God also consisted in this, that they became the foundation of civil order, the place of sanction for the rights of the community in the protection of life and property. This point was ably elaborated, and the speaker showed that however infidels might scout at the idea of revelation, yet if his property or life were jeoparded he rested in the oath of a witness who appealed to Almighty God. If men did not believe in the future and that God would call them to an account for their conduct in this world what was the value of an oath? The forms of justice and law were all based on those great ideas. God made the place of His feet glorious in that His house became the centre of intellectual light. He admitted that there was knowledge outside of the Church, but also maintained that the highest knowledge had its birth in the house of God in that the great themes of the creation, the fatherhood of God and other kindred sublime ledeas were the theme of pulpit discussion. The Idea

#### RELIGIOUS CEREMONY IN WESTCHESTER. A New Catholic Institute at Melrose-The

Corner Stone Laid by Rev. Dr. McGlynn, At Melrose, Westchester county, yesterday after-

noon nearly five thousand persons assembled in and around the German Catholic Church of the Immaculate Conception to witness the ceremonies attendant upon laying the corner stone of a young men's literary institute in connection with that church. The structure, which is aiready in process of erection, is eighty-five feet in length by flity-four feet in width, and will be three stories high over a lofty basement. It is being constructed of brick, ornamented with brown stone facings, and will cost when flaished not less than \$30,000. This amount is being raised by private subscriptions, about one-half of the sum having been aiready contributed. The institute will contain a gymnasium, music room, lecture half, library and, besides embracing a day and evening class for boys, will also afford a high school for young men who may be desirous of acquiring a thorough classical education. It will be known as St. Mary's Literary Institute, and will be under the immediate supervision of Rev. Joseph Stumpe, the popular paster of the Church of the Immaculate Conception. The ceremony of laying the corner stone was performed by Rev. Dr. Giynn, of St. Stephen's church, New York, assisted by Rev. Fathers Daush, of Baitimore; Jorger, of Miwaukce; Van Den Baviere, of the Manhattan Academy, and several other clergymen from the surrounding neighborhood. A number of benevolent and other Catholic societies were present, with music and banners, while a small field piece proclaimed, in sonorous tones, to the adjacent districts that the sanction of the Church had been formally bestowed on the new temple of learning. When the ceremonies were concluded brief, though highly appropriate addresses were delivered by Rev. Dr. McGiynn and others of the clergy. maculate Conception to witness the ceremonies at tendant upon laying the corner stone of a young

# A CONGREGATION IN TEARS.

Archbishop Bayley's Last Sunday in Newark.

He Addresses an Immense Ass mblage at St. Patrick's Cathedral-A Joyous, Sad and Interesting Review of His Twenty Years' Episcopacy.

It had been given out unauthorizedty th Archbishop Bayley would preach a farewell ser mon to his late flock at St. Patrick's Cathedral in Newark yesterday morning, and the result was that an immense gathering of Catholics from all parts of the city crowd the spacious edifice almost to suffocation at the half-past ten o'clock service. When the Primate appeared in the sanctuary, robed in the rich vestments of his sacerdotal office, all eyes were riveted on him. Mass was celebrated by Rev. Father Fleming, Rev. Fathers Doane, Steels and Dagnault being present also. Following the first Gospel the Archbishop ascended the pulpit and delivered a brief sermon from the text Luke ii., 27-28—"And it came to pass, as he spoke these things, a certain w the company lifted up her voice and said unto him. Blessed is the womb that bore thee and the paper which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God and keep it." Yesterday was one of the great festival days in the Catholic Church—the Festival of

and keep it." Yesterday was one of the great fostival days in the Catholic Church—the Pestival of the Rosary of the Biessed Virgin Mary—and thus aforded the preacher a theme of deep interest to those present. After pointing out the duty the faithful owed the mother of the God-Man, and of praying to her as a mediator, the Archbishop turned to another subject—his own departure. He said it had been noised about that he was to deliver a farewell address, but this was

A GREAT MISTAKE.

It was bad enough to go away without talking about it and necessarily speaking of one's seif. He was going away, he said, against his will and would like nothing better than the news that all had been ampointed Archbishop. In a few days he would enter unon the twentieth year of his episcopacy, and the many churches and religious institutions that had been founded are emblems of the blessings God had showered on the diocese. Most of those, continued the Archbishop, who where present when I came amongst you have passed away. The bishop who installed me—he whom we loved to call "Archbishop John," has passed into eternity. Dr. Cummings, who sung the mass, is now among

THE CHOIRS OF HEAVEN.

and dear lamented Father Moran, who made the address of welcome, is also sleeping the sleep of the just. Of all the clergymen who were present only two or three are alive. It is the same with the crowd of witnesses, and it will be the same in time with you also who are assembled here to-day. This is one consolation that it little matters where one lives on earth it we but gain the blessings of eternal rest.

A REMINISCENCE OF THE RECURIAL.

lives on earth if we but gain the blessings of eternal rest.

A REMINISCENCE OF THE ESCURIAL.

I remember rending of an artist who visited the art gailery in the Palace of the Escurial in Spain. He saw many masterpieces, and in passing through observed an aged monk always kneeling before one old painting. Finally the artist asked the monk why he paid such devotion to this particular painting. The monk replied that he had seen many enter the palace and pass away. Many of his brothers had vanished, he said, in the mist of years, but the old painting remained, and he thought that humanity was a mere shadow and the picture a reality. Thus it is with us, the Archbishop said. This building will not change but we and all humanity must pass away. Irringing his remarks to a close, he admonished his hearers to practise meditation and prayer, and said the best legacy he could leave them was the caution of the Gospel to "Watch and pray." He ended with the single word, "Farewell!"

AN AFFETING SCENE.

Throughout the distinguished preacher's remarks, delivered in a tone and voice that denoted the deep emotion of the speaker himself, he was listened to with breathless attention, now and then disturbed by an audible sobbing on the part of ladies in the congregation. One of the clergymen was so affected that he had to leave the sanctuary. When the last sad word, "farewell," passed the Archbishop's lips the entire congregation seemed deeply moved. Great, hearty men, strong and stalwart, were equally moved with the tenderest of women. The service closed by the primate giving the benediction. A REMINISCENCE OF THE ESCURIAL.

#### RECEPTION ON RANDALL'S ISLAND. Thousand Catholic Children Receiving

n Visit from the St. Vincent de Paul Society-Hymns, Prayers and Cato-chiam-How the Little Ones Acquitted Themselves.

Yesterday was a fête day for the Catholic children of the institution on Randall's Island, which is under the control of the Commissioners of Charities and Corrections. This institution must not be confounded with the House of Refuge, which is also situated on Randall's Island, but in which the Catholic children are never allowed a holiday and never are permitted to see a Catholic priest, although three-fourths of the inmates are Catholics. science is enjoyed and clergymen of all denominations are admitted. The lion's share of the work of evangelization, however, falls on Rev. J. Renaud. S. J., whose congregation of boys and girls numbers assisted by devoted young Catholic gentlemen and ladies, who cross the river from New York to in-struct the

ladies, who cross the river from New York to instruct the

LITTLE ORPHAN WAIPS
in the religion of their lathers, and teach them to walk in the ways of truth and justice, to the end that they may become good members of society here and members of a better society hereafter. At hall-past two yesterday afternoon the same assemblage of ladies and gentlemen were at their posts, as usual, in the school house—for it is the school that is used as a church—and the boys, neatly attired, filed into the building. The girls wore white velis and sat on the left. Then there appeared around the temporary altar the good chaplain, Commissioners Nicholson and Lynch and the presidents of the various sections of the St. Vincent De Paul Society of New York. The exercises commenced with the chanting of the hymn, "Come, Holy Ghost," and the audience seemed deeply moved when the little ones came to the stauza,

ercises commenced with the chanting of the hymn, "Come, Holy Ghost," and the audience seemed deeply moved when the little ones came to the stanza,

O, come, then Father of the poor,
Thou bounteous source of all our store,
Come; fire our hearts with love.

After this Masier John Murphy, a youth of delicate frame, who was elected President of the Boys' Sodality, rose from his seat, dressed handsomely and wearing a scarlet sash, and in a clear, pathetic voice read the following address:—

To the Prissiphert and Vice Prissiphers of the Synchrone Paul Society—

Generally and the following address:—

To the Prissiphert and Vice Prissiphers of the first time, we have an opportunity of thanking you in behalf of ourselves and of those who have preceded us here, for all you do for the Catholic children of Randali's health of ourselves and of those who have preceded us here, for all you do for the Catholic children of Randali's membered by us all. Whilst to the Commissioners of Charities we owe our bedily welfare, we turn to you for spiritual aid. They provide for our bodies, and you for our souls. They look to our temporal lives, and you to our eternat happiness. It is from your ranks that we receive zealous standay school teachers, who, to second the efforts of our devoted chaplain, saccifice the only day's repose they have in the week, and this in warm of coll, pir or stormy weather. It is to your realignous instruction amount to several hundreds of dollars, a great part of which is paid by you. For this we thank you and all who contribute to the good work. May He who considers as done to himself whatever we do to he least of those that believe in lim give to all our benefactors an hundredfold of their generatity. We also avail ourselves of this opportunity to thank the commissioners for securing to all under their charge.

And equal rights. We were the many and the provision of the spirit of the lawring the provision of the spirit of the lawring the provision of the spirit of the flat provision of the situation, in sp